

The Problem of Absolute Knowledge. Metaphysics as Intellectual Intuition in Classic Modern European Philosophy

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ABSTRACT

Classic modern european philosophy explicate, reflect; leaving own history in fundamental metaphysical position, where the existence is understood as conscience. This position is representative in the process of historic development, transition of philosophical thought from R. Dekart to G. Hegel. It appears exactly the field of key metaphysical constants constitution and historically of definite form of scientific knowledge, that appeal to life the new line of philosophical coordinates and life values. The aim of research was an analysis of fundamental metaphysical position of modern European philosophy, which related to understanding the existence as conscience, acquiring a classical expression and ending in the problem of absolute knowledge - as intellectual intuition. Metaphysics of absolute knowledge obtain it's specific refraction and essential articulation in a context of the problem of intellectual intuition. Metaphysics of German idealism in a face of it's representatives, already recognize itself as "epochal" in the history of formation and systematic implementation of absolute spirit. History appears as a process of formation of the spirit of metaphysical thought, i.e. as a permanent and essential form of the development of Absolute knowledge system. In the process of research of intellectual intuition genesis as a metaphysics of mind, as a science hypothesis of research come out thesis, that the result of classic modern philosophy , resumed in the G.Hegel's system, represent itself as a reflection of Absolute knowledge division on conceptual knowledge and intuitive sense, and following transfer of metaphysical principles of Absolute knowledge about world in fundamental science.

KEYWORDS

Metaphysical cognition, absolute knowledge, intellectual intuition, sensual contemplation, true cognition

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Introduction

In this article analyzed questions of an intellectual intuition reflection, genesis of modern European philosophy of classics on a way to Absolute knowledge , role and meaning of knowledge as a freedom and transfer of conceptual, knowlegable constituent from philosophy to fundamental science.

Problematics of intellectual intuition, as directions of modern science researches of metaphysics of knowledge shows, are actual, and as a prospective practical appliance of this methodology appears improvement of psychological methods and nonstandard generation of new fundamental scientific knowledge. Horvath, 2015; Bernecker, 2015).

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Conducted investigations of empirical material helped to reveal the conceptual connection of Absolute knowledge and intellectual intuition (intellectual contemplation). Heuristically, the reflection of conscience as a self-consciousness of Absolute knowledge related to philosophical freedom reflection. (Habermas, 2015).

Practically, a conscience is a freedom on a way to Absolute knowledge, self-comprehending itself sense in a history. History came out as a self-motion of conscience. Post-history, reflected by post-gelel science, should be viewed as approximation- estrangement from Absolute knowledge. In the first third of XIX c. founded a peculiar watershed of postclassical science(as an example: Non-Euclidean geometry)

Methodologically rational constituent (ratio) of Absolute knowledge transfer into science. To the beginning of XIX c. a project of science as a summation of formal knowledge about world have been ending. Philosophy is deployed as an intellectual comprehension. Following historical development of philosophical thought represent itself the division (*διαρροής*) of Absolute knowledge on scientific knowledge of fundamental science and intuitive sense of philosophy as a mind metaphysics. The ending of modern European Classic was drawn up in a philosophical tractate of G. Hegel "The phenomenology of spirit", published in 1807's.

Thus, in "The phenomenology of spirit" – G. Hegel gives the following definition of an Absolute knowledge concept: "Science as comprehension of itself in meaning. - It's the last morphogenesis of spirit; spirit, that to it full and genuine content gives, in the same time, the form of selfhood and, due to this, to the same extent realize its meaning, as in this realization stays in own meaning there is absolute knowledge; it's a spirit, who knows itself in the morphogenesis of spirit, or knowledge, comprehending in meaning" (Hegel, 1979).

The problem of Absolute knowledge reflection as an intellectual intuition in G. Hegel's encyclopedic system investigated by authors: K. Sergeev (2006), B. Bowman (2013). While the result and effects of foundation of Absolute knowledge have been studied not enough.

Intellectual intuition as a result of a reflection movement towards Absolute knowledge has a big heuristic potential, that, nevertheless, doesn't annul a philosophic questioning about the Absolute knowledge opportunity itself.

Literature review

Conducted review of scientific investigations showed, that the intellectual intuition after R. Descartes (1994) can be called predominantly as metaphysical cognition (Ahtunin, 2005; Baumeyster, 2014). D. Hume (2015) stressed the necessity of a direct sensual experience, because its destruction leads just to empty reflection. The opportunity of metaphysical cognition had been criticized itself. But English empiricism wasn't the return to usual experience in its naive confidence, that it is capable to discover the world directly, what is more, as it really is. Phenomena are already a reality, if not the whole and not the final reality.

I. Kant in many ways accepted the empirical criticism of the opportunity of metaphysical cognition itself, which implemented through the intellectual intuition (Horvath, 2015). D. Hume (2015) in the first book "Tractate about a human nature" stressed, that subjective conditions of cognition process appears



as irresistible obstacle for things cognition as they are. The other position is that subjective conditions really essential for realization of practical needs and goals of the human mind. And right here I. Kant detect completely different kind of reality, that had been ignored by traditional metaphysics. (Sergeev, 2006). He wrote: "Until now, it was considered, that any of our knowledge must be conformed with things.. (but), we should try to figure out, don't we resolve the tasks of metaphysics more successfully, if we will emanate from a suggestion, that things must conform with our knowledge." (Kant, 1964). Although unconditioned being or "thing-in-itself" is unknowable, according to I. Kant, exactly thereby, the thing in its appearance already the whole fullness of reality. All the existence manifests itself in strict peculiar conditions, and it is transcendental conditions of homogenous and intelligible experience of phenomena cognition itself. These conditions are inherent innerly to a human mind. Due to these conditions a mind is able to implement to it transcendental power, to constitute objects freely, which are liable for strict scientific cognition.

In own critical philosophy I. Kant (2014) showed an importance of building the knowledge system in terms of mind nature. But while figuring out the issue, how metaphysics is possible, at the same time, project of metaphysics building as a system, he complicated by fairly significant difficulties. According to I. Kant (1964), philosophy seeks to a system, i.e. to inner unity of God's, world's and human's ideas. That's why first philosophical I.G. Fichte's (2008) publications related to a question of a system. The system designed to open the inner unity of all beings in a whole. A human abideth in diversity of beings in a whole, and he\she doesn't know about that whole. In this knowledge we differ only in clarity and depth. We find yourself in such cognition of existence , and we strive to clarify and find a foundation of this cognition, not just despite, but also due to that critical barrier, which was built by I. Kant (1964). In fact, all his criticism relied on premise, which has partly negative character, that existence as a whole must be cognizable in meaning of experience, or it is uncognizable at all; and, therefore, any cognizable being must be an object (Habermas, 2015).

Aim of the Study

Aim of the study is an analysis of fundamental metaphysical position of modern European philosophy, related to understanding of existence as conscience, acquiring classical expression and completion in problem of absolute knowledge as intellectual intuition.

Research questions

What is the meaning of truth and absolute knowledge.

Methods

As methodological basis of research appear dialectical and metaphysical methods and principles of cognition, allowing to reveal the object of research in its holistic and continuous development, to find its axiological and praxiological aspects. Solving of the tasks is implemented on the basis of systematic, structurally-functional, actional approaches, using methods of analysis, synthesis, which allows significantly supplement the conceptualization about a person.

Data, Analysis, and Results

The problem of absolute occupies a key position in genesis space of classical thought of a New time from R. Descartes to G.W. Hegel, whose philosophical system appeared as absolute expression and, in fact, completion of metaphysical position, which connected with understanding of the existence as a conscious. Decisive impact on formation of basic problematics of modern European philosophy have the reflections of N. Copernicus and G. Galilei, that made revolution not only in scientific cognition, but also in the area of metaphysical thought. "Novation" of Copernicus were an evidence of appearance the new logic of thinking, and, in fact of new rationality itself (ratio). (Ahtunin, 2005). Aftermath of Copernicus revolution contained partly in the idea, that the world of usual experience lost its right to be the initial point of countdown and correctly orienting center in interpretation of sensually perceived things and phenomena. Usual, habitual and familiar already aren't reliable, i.e. true. If even the most reliable in everyday experience (fact of rotation of the Sun around the Earth) is doubtful, then all the structure of this experience and inherent codifications to it, henceforth puts in question. The truth is no more something inherent and actual, something that present itself and disclose, but comprehended due to strict distinct and coherently applied method. The truth acquires a methodologic dimension, gaining in an accordance to this the instrumental character. Knowledge gradually becomes a patrimony of fundamental science as such.

The truth now cognitions and establishes not in a result of orientation towards habitual, usual and familiar, but by virtue of that research hypotheses, which challenging and rejecting all the habitual. If Copernicus revolution substitutes usual experience in cognition of truth by theoretic-methodological schematics, then Galilei thinking creates new conception of a nature, in the basis of which placed the idealization (Kozhev, 2013; Korotkikh, 2011). Such understanding of the truth means transition to increasing realization of the truth and formalization of Absolute knowledge.

In new nature conception the idealization (ontological imposition on conceptual lattice) gets defining meaning, because all the natural processes, being cognized through a principle of allembracling causality, were reduced, one way or another, to mathematical formula, representing itself as a formal modeling of object area. Thereby, from a sphere of cognition the truth eliminates that primordial vital world (Lebenswelt), which exactly defines thinking in its historic dimention. Here is the thinking «I am», through the stopping of inherited faith and the influence of traditional knowledge (reduction, division), through the stopping of efficiency of everyday experience and usual vital world, and with the methodically consistent doubt, becomes autonomous, i.e. purely free, absolutely independent instance in a matter of cognition a truth as such. Mind by itself is a thinking substance, res cogitans; and as a substance, mind is able to contemplate an authentic nature of all beings(intellectual intuition). Mind acquires an ability to such type of contemplation because, first of all, it's substancial, i.e. it can be free from any type of bodily affects, from omnifarious emotions, passions and even feelings. By virtue of such ability of a mind to contemplation the true nature of corporeality of the world, is reduced to pure extension, which truly describes rather by language of mathematical calculation, then by language of usual experience or sensual perception. Note,



that already Descartes, in the backgrounds of modern European classics, scheduled the division (diaresis) of knowledge and meaning.

In modern European science a world is idealized with the help of mathematical formalization, and due to that it disclose own intelligibility, and, thereby, becomes authentically cognized in frameworks of conceptual methodological lattice. Meaning of all beings, therefore, cognized through the intellectual intuition noumenally, if usual experience limited just by things phenomenas as such. With such type of dualism between the world of phenomenas and noumenas can be compared a difference between freedom itself, and full addiction by virtue of full involvement in a world of phenomenas. According to R. Descartes, freedom implements, first of all, in a sphere of a thought, i.e. first of all there, where a human is capable fully posses oneself on a level of knowing itself thinking. It is already a level of reflection, i.e. installation of self-consciousness, as a reflective and self-reflective conscious. Ability to know, according to Hegel, is an ability to become a conscious of all that exist, besides, the existence understands in the widest sense. Conscious in a process of deployment of its ability of things cognition as such, gradually release itself from addiction from things side, because it becomes knowledge of itself as conscience, hence, self-consciousness (Sergeev, 2006). Only on a level of self-consciousness a human is capable to overcome involvement in a world of sensual attractions, needs and impressions. Nonreflexive immersion in a chaos of sensual attractions, interests and needs means a loss itself by a human, his\her rational(intelligent) substance and a world in its authentic intelligibility.

Thus, an attempt of nascent modern European science to catch a world as it is, leads to distinguishing an intellectual intuition as a cognition instrument.

Intellectual intuition, as an instant cognition of "I exist", beginning from R. Descartes, comes out as a metaphysical cognition. But T. Gobbes and, especially, D. Hume in polemics with R. Descartes stressed an importance of sensual experience, because its destruction leads to empty reflection and to all kinds of excogitation. But also modern European empirism divided crisis of confidence in reliability of usual experiment in field of cognition the truth. The meaning of such crisis is such: an experiment doesn't give us an opportunity to reveal the meaning of things itself. During this experiment, we obtain just imagines of things and impressions about them, at the same time, our ideas derived from content of feelings, and due to that – from our sensory organs. Besides, there are no transparent and luminous environment, where a thing can open itself as it is authentically is.

The principle Ego cogito, was revealed by R. Descartes, but, he, as doubtless (inconcussum) basis (fundamentum) truth (veritas) didn't get an appropriate explanation in his philosophy. Descartes didn't reach an explanation of absolute reliability of the principle Ego cogito. Following the medieval tradition of thinking, Descartes postulates thinking "I am" as "ens creatum". And an absolute reliability of Ego cogito principle Descartes substantiated on the evidence of God existence (ontological evidence), as Creator of all beings. Thereby, it appeared doubtful to proclaim this principle in its perfect reliability. Only recognition itself as thinking I, may actually be the absolute knowledge. In cognition the truth as reliability, the most substantial role plays self-cognition. Nature and limitation of conscious as primary reality investigated I. Kant in "Critique of pure reason" (Shelling, 2014). He leaved to Hegel an opportunity to

test an absoluteness of knowing the truth in terms of understanding it as reliability. If Descartes opened “a new land”, pushing on the first plan an understanding of existence as consciousness, then Hegel gets this land in complete ownership, figuring out an absolute character of knowledge in the horizon of new existential understanding.

The thinking “I am” due to Descartes, is that intellectual intuition, which opens genuine world of existence in contrast to world of usual experience. Accordingly, a genuine world given, rather, to thinking, then to usual or sensual experience. It is possible to said, that the genuine world is comprehensible only in such measure, in what the overcome is implemented, come out from a radius of usual experience. Thinking comprehends things noumenally, while usual experience is limited just by their phenomena. From there dualism between the world of phenomenas, which is belongs to sensual experience and the noumenal world, which is disclosed in intellectual intuition. With such type of dualism we can compare the difference between the sphere of freedom and full immersion of a human in the phenomena world. According to Descartes, freedom performs, first of all, on the level of thinking, because just on the level of knowing itself thinking, human is able to control yourself fully. And it is the level of self-reflection, i.e. self-conscious. Just on this way a human can master a nature, to avoid the loss of himself and a world in its essential intelligibility, don't fall into state of estrangement from Absolute knowledge.

“Cogito” principle pushes the idea of privileged reality of conscience, as unique type of direct knowledge. Awareness of anything has a character of apodictic reliability.

In existential understanding, the original is the act of thinking. (Lifshitz & Ilenkov, 2003). During this it is allowed such type of situation, when an act of thinking appears at the same time also an act of procreation of peculiar type of objects. “Egocogito” establishes also as a subject of such summation of operations, due to which sets one or another object. I.e. injects in metaphysics of conscious such privileged occurrence, where act of thinking coincides with object of thinking.

Exactly in the connection with problem of intellectual intuition – Kant conducts strict distinction between theoretical and practical mind. Subject of theoretical cognition not capable of intellectual contemplation. It learns about things, i.e. phenomenas, not noumenas or things itself. The practical mind deals with things, not for the purpose of its cognition, but, most likely, with own ability to realize these things in the reality.

According to Kant, basic concepts of a mind: the meaning of idea of a God, a world and a human. But these leading concepts, says Kant, can't be objective representation, designed to supply an implied object itself. But what is thinks in these ideas, is that they consist of thinkable, i.e. God, world and a human – should be accepted as essentially defining in a sense, that cognition is possible only on a basis of thinkable in them. In other words, thinkable in these ideas can't be arbitrarily excogitating or freely inventive. It must be cognizable in authentic knowledge. Such type knowledge of all beings in a whole must be first order authentic cognition, because exactly it makes basis and define any of other knowledge. However, cognition in its basis is a contemplation as direct presentation of beings as such. Thus, contemplation, which constitutes original



and true cognition, is intended to cognize also an existence in its totality, i.e. a God, a world, and nature of a human itself or his authentic freedom.

According to Kant, cognition of anything is impossible out of sensual contemplation (Ryod, 2009). Truly cognizable are only those objects, which have sensually perceived character. And because supersensuous objects, i.e. God, world-as-totality, and a human freedom, don't subject to sensual perception, i.e. they're aren't authentic cognizable. If Kant's argumentation concerning this in "Critique of pure reason" quite evidential, then with him completely agrees Fichte, Schelling and Hegel in the idea, that a God, a world and a freedom are objects or even "things". But Kant showed nowhere, that any contemplation must be always only object-based and in this meaning – objective contemplation. He just showed, that implicational in the ideas isn't scientifically cognized, if in a while it isn't object-based and can't be constructed authentically, as objects in experience of cognizing the nature things. Conceivable in ideas, according to Kant, isn't cognizable only by assumption of requirement, that it must and could be really cognizable only through sensual cognition.

German idealism, beginning from Fichte and Schelling, comes out of frameworks of Kant critical philosophy to unconditional knowledge of absolute. But this knowledge itself, stays in a spere of transcendental subjectivity, that was revealed by Kant, but not reflected in sufficient degree. In fact, German idealism was a deviation from Kant, that ignores established by Kant borders of human thinking. In this case Kant is seen just as a critic of metaphysics, allegedly in aspiration to its full destruction or as a thinker, reducing a philosophy to theory of cognition. But if we understand Kant in terms of philosophy understanding, which he develops in the end of "Critique of pure reason", then, exactry German idealism, quite seriously gets and coherently develops this concept. Philosophy, Kant writes, "is a science about an attitude of any knowledge to substantial goals of a human mind (teleologiarationishumanae)...". From this starts German idealism; i.e. it stars from that, directly, to that Kant carries philosophical thinking in a whole. German idealism becomes definitely such unconditioned development of transcendental philosophy in its motion to metaphysics of Absolute knowledge about a God, a world and a human.

An absolute appears a principle o construction in philosophy, besides, construction in German idealism understands not as metaphysical cognition in Kant's meaning, which "investigates on the basis of priory concepts all that exist"; but in such sense, in which Kant determines mathematical cognition, that is capable "to judge a priori on the basis of just one construction of meanings..". But for this it's necessary to contemplate purely. However, Kant himself substantiated the ability of pure contemplation; and German idealism shows directly that space and time, according to Kant, were given to us in contemplation, in addition to senses, that's why they're insensible contemplations. And a freedom Kant understood as a supersensual fact. If a contemplation constitutes original and genuine cognition, then this cognition itself is intended to comprehend, first of all, conceivable in ideas of a God, a human and a world, i.e. the existence in its totality. This totality, by virtue of its nature, already can't be conceivable in terms of relations to something else. This totality of all beings doesn't have a relative character, it absolutely free from any

relation, and being a perfect irrelevance, it calls Ab-solūtē. After all, ab-solūtio is already a release, to be completely, i.e. certainly and enough.

An absolute is that freed up from any addiction from a side of anything, but it's usually understood as absolute thing, because we, as a rule, believe, that conceivable is always the one or another thing. That's why an absolute can't be conceivable, because, firstly, absolute thing doesn't exist at all; secondly, absolute can't be a thing as is. And if absolute must be cognized as totality of a God, a world and a human, then cognizing of this totality called to be, first of all, a contemplation. But contemplation of absolute, called to comprehend that things we cannot perceive by senses. Non-sensual is cognized by intellectus, that's why non-sensual contemplation is named an intellectual contemplation. And because a philosophy called to be an authentic cognizing of existence as totality, that's why it is an intellectual contemplation of absolute. That's why, Absolute knowledge is achieved by intellectual intuition of a sense as it is.

Thereby, the meaning of a mind changes. Concept of a mind returns, thereby, to its initial meaning, concretely: direct grasping and cognition, perception in the widest meaning. Consequently, intellectual intuition is a contemplation, that inherent only to a mind.

If before long an intellectual contemplation doesn't need a sensual experience, then even cognizable in such contemplation devoid of requirement to be objectified. Absolute exactly the thing, knowing of which doesn't need an objectivation at all. "Absolute knowledge.. acting for Hegel in a role of such "power", in contrast to conscious, can see world of things in their infinity" (Bykova, 1996). In an accordance to this, in Hegel's system – modern European classics came to awareness of truth and sense of Absolute knowledge as a whole. Such unobjectified cognition of beings in a whole already recognizes itself as authentical and absolute cognition. It is intended to cognize something, that doesn't stand somewhere against thinking as an object, but that establishes by itself and realized in cognition, and such establishing in motion to itself in disclosed truth, exactly is an absolute. Exactly in this contact Shelling after publishing "System of transcendental idealism" often stressed, that for implementation of intellectual contemplation it is important to free yourself from a dictate of everyday experience of perception and things cognition.

In a work "Further narration of my philosophic system" (1802) – Shelling writes, that aspiration to explain everything, is inherent to usual thinking, takes away from initial indiscernibility of thinking and contemplation, which is typical for authentic philosophizing (Forster, 2014). Such type of indiscernibility, exactly the undifferentiated continuum of intellectual contemplation, where a thinking contemplates, and a contemplation thinks; where all distinguishable exist jointly, i.e. in a single totality. Cognition of indistinguishable in various is possible only through intellectual intuition, that's why an absolute identity, as "total indivisibility" of a nature and a spirit, an object and a subject, Shelling (2014) calls a mind. Unity of a thinking and an existence, cognized in intellectual contemplation, isn't unity in one or another aspect, "but absolutely in itself and for itself". To see genuine in any truth, purely cognizable in all cognized, means to lift up itself to contemplation of absolute unity and, in this way, to intellectual contemplation in a whole (Shelling, 2014).

The talking is about an approval of "absolute in cognition and cognition in absolute" (Shelling, 2014). And this corresponds to mathematical cognition,

where thinking is capable to contemplate concepts with the help of illustrative constructions, as it takes place, as an example, in geometry. Intellectual intuition, according to I. G. Fichte (2008), exactly the construction of concepts. And F.V. Shelling (2014) develops this theme, states, that just in intellectual contemplation cognized an absolute unity of existence and thinking. Only in such idea there are a place for authentical construction of notions and construction in a whole as authentical, and absolute cognition. Absolute in intellectual contemplation makes possible such cognition, which exist only in absolute. Absolute isn't outside cognition as an object, but it isn't inside itself, as a thought in cognized subject. It is a unity of cognizing and cognizable in their initial unity.

That's why, main task of Absolute knowledge is to disclose this World.. as such, i.e., disclose an existence in completion of integrity of it's space-time existence (Ilin, 1994).

Fenomenology of Hegel's spirit – as a historical watershed, after which appears not only “posthistory”, but also “postscience”. Besides, metaphysical basis of Absolute knowledge take a science status.

Any following cognition , as if, makes oscillations, approaching and moving away from reflections of a system “Encyclopedias of philosophical sciences” (1977), that acted as a peculiar resume of Absolute knowledge of classic modern European philosophy. G. Hegel cognized Science as a process of autogenerated Absolute knowledge, that is not just a result, but a totality of all development stages: “ Because meaning of a matter settles not by it's aim, but by it's realization; and not a result is a real unity, but a result with it's establishment” (Hegel, 1974).

On Hegel, in fact, new classic European philosophy finished, prepares ground for appearing a postmodern discourse. On the first plan gradually comes out intellectual intuition more of irrationalistic sense.

R. Gaim (2006), resuming Hegel's views, concluded: “ Absolute is a substance, as it is a subject”. i.e. those just method of thinking may be called as authentic, which feels itself, as hellenistic , in harmonic unity with a universe, keeping, at the same time, full conscious and unity of reflection, as it's caused by the newest time, protestantism and “enlightment”.

Discussion and Conclusion

In historic optics, new European classic philosophy – it's a transfer to knowledgeable component from a philosophy to fundamental science.

Thanks to Hegel, not a philosophy becomes a science, but metaphysical basis of Absolute knowledge became an integral part of methodology of fundamental science, that, in many ways, determines explosive development of the last in XX c.

A. Kozhev (2013) points, that history of thinking and genuine knowledge, understands as such, that is the most internal in history of implementation a movement to Absolute knowledge. Metaphysics of German idealism in a face of it's representatives already recognizes herself as “epochal” in a history of establishment and systematic realization of absolute spirit. German idealism in a face of a Hegel, first of all, becomes a history of philosophy in the sense, that history of a thought is a way of a system of Absolute knowledge in it's movement

to itself. History now isn't the past, where a thought completes itself and, thereby, drops out like in a precipitate. History of knowledge already from the beginning understands metaphysically, becomes a process of establishment of the spirit of metaphysical thought, i.e. permanent and essential form of reflection of system development as a way of intellectual intuition to Absolute knowledge.

Intellectual intuition, being a philosophy of German idealism, isn't just excogitation or something just imaginary, but a real work, using Hegel's language, where "work" becomes a key word of a Spirit itself. Existence as totality, i.e. a God, a human and a world, cognized only then, when cognition is able to cognize itself as intellectual intuition, i.e. as absolute cognition. Interpretation of genuine and absolute cognition, as intellectual cognition isn't just arbitrary and strictly romantic interpretation of Kant's philosophy. This interpretation disclose hidden premise, which lays at the beginning of a system of mathematical mind, acquiring metaphysical dimension. Only when an idea of a system becomes a conscious of necessity of absolute mind system, which knows itself in absolute cognition, only then a system based and explicated in its own terms; i.e. it must be strictly reliable in mathematical sense and in aspiration to comprehend totality of all beings it must be based on absolute self-conscious. And where a system knows itself in such plan as not conditioned necessity, only there requirement of a system is initial, main and internal. System of absolute knowledge becomes possible, if we understand all previous history of philosophical thought as preliminary and transitional stages of "form creation" of conscious, oriented on absolute system, which henceforth is searched in a whole philosophy history.

Implications and Recommendations

On a Hegel occurs division of Absolute knowledge on Absolute knowledge itself, and on Absolute sense, that in many ways explains emergence in second half of XIX c. philosophical currents of internationalism.

Substitutes concepts of reflection of Absolute knowledge, having as a historic result a transfer of knowlegable constituents in fundamental science and opening a cause of increase of irrationalistic tendencies in philosophy of second half of XIX c.

Main prospects of further research: clarification of ontological, epistemological status of historic reflection of system of Absolute knowledge, considering wide prospect in optics of postscience and posthistory. And because philosophy used up heuristic potential of realization of a principle "ratio", in the future, development of philosophical thought moves to disclosure side so called intellectual intuition in search of Absolute knowledge meaning.

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